The LAST

DISCOURSE

Of the Right Honble the

Lord Wareſtoune,

As he delivered it upon the Scaffold at the Mercat-Croſs of *Edinburgh*, *July* 22. 1663. being immediatly before his Death.

Whereunto is added a ſhort Narration of his Carriage during the time of his Impriſonment, but more eſpecially at his Death: All which is very comfortable and refreſhing to all thoſe that take pleaſure in the duſt of ZION, and favour the Stones of our Lord's broken-down Building amongſt us.

By a Favourer of the *Covenant* and *Work of Reformation.*

Though I walk through the valley of the ſhadow of death, yet will I fear no evil, for thou art with me. Pſal. 23. 4.

I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom you ſhall fear: Fear Him which, after he hath killed, hath power to caſt into Hell; yea, I ſay unto you, Fear Him —— Luke 12. 4, 5. *&c.*

And they ſtoned Stephen, calling upon God —— Acts 7. 59.

And devout men carried Stephen *to his Burial, and made great lamentation for him.* Acts 8. 2.

Printed in the Year, 1664.

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Mar 12. 1927

Here followeth a short Narration of the Lord VVareston's *Carriage before and after the delivery of his last Discourse upon the Scaffold at the Mercat-Cross of* Edinburgh, *July* 22. 1663.

HIs Carriage all the time from his coming from *London*, was most convincingly Christian, full of tenderness of spirit, and meekness towards all, so that all who were in his company, both in the Ship and at other times, asserted they were never in the company of a more godly, sincere, fervent seeker of God, and one that was most sensible of the least tenderness exercised towards himself. Before he came out of the Ship he prayed for a blessing upon his Majesty, and upon State and Kirk. When landed at *Leith*, he enquired for the Ministers of *Edinburgh*: To which it was answered, They are all silenced and put out of the Town: *Well* (said he) *their silence does preach*; *and truly Mr.* Douglas, *&c. might have preached either before State or Kirk.*

During the whole time of his Imprisonment the Lord keeped him in a most spiritual tender frame, even to the conviction of some that hated him formerly. The great thing he most desired was *gracious through-bearing*, which he said was onely to be had through the supply of the Spirit and intercession of the Saints: and the thing he most feared, was, *fainting in the hour of tryal*, and for that cause did earnestly desire that prayer might be fervently put up to God for him; which was indeed done in all parts of the Land, which had its good success in God's own way.

When he received his Sentence he did receive it with exceeding great meekness, to the admiration of all; desiring the best blessings of Heaven to be upon his Majesty and upon State and Kirk, whatever befel himself, and that God would give his Majesty true and faithfull Counsellours, *&c.*

The nearer he was to his death, he was the more quieted in his mind, which had been discomposed by Poison, and the drawing of threescore ounces of blood, the Physicians intending hereby to distract him, or make him an ideot fool. The night before his death he sleeped very sweetly, and in the morning was very full of comfort, uttering many

ſweet expreſſions as to his aſſurance of being cloathed with a long white Robe before night; and of getting a new Song of the Lambs praiſe put in his mouth. He dined very chearfully, hoping to ſup in Heaven, and to drink the next cup freſh and new in his Father's Kingdom.

Thereafter he was alone till the time of his being brought forth.

As he was led from the Priſon (the ſtreets being very full of people bemoaning that ſad ſight) he cryed, *Your prayers, your prayers.* As he was conveyed by the Croſs to the Scaffold, there was a great noiſe made by the Guards beating off the people, and battering with their Partizens over his head, which was ſomewhat terrible to Spectators, yet not to him; for the Lord kept him very compoſed, ſo that he never did ſo much as once look about to them, but walked forwards with them very peaceably, as a Lamb led to the ſlaughter: and coming chearfully to the North-ſide of the Scaffold, ſpake to the people after this manner; *I entreat you be pleaſed to quiet your ſelves a little till this dying man deliver his laſt words among you.* Likewiſe he deſired his Auditors not to be offended that he was neceſſitate to make ſome uſe of his Paper, for the help of his memory, which had been fully waſted with long ſickneſs, and the malice of Phyſicians, who had taken threeſcore ounces of blood from him at one time, and had given him bad Phyſick (ſo called he the Poyſon that was given to him) thereafter.

Then did he begin this following Diſcourſe, which he delivered with very much undaunted courage, audaucity, and quiet of mind, without the leaſt appearance of diſtemper; but as chearful as ever he had been at any time formerly, when giving any publick Teſtimony to the Truth, with which ſingular piece of honour the Lord had often dignified him.

The laſt SPEECH *and* TESTIMONY *of the Right Honourable the Lord* WARESTOUNE, *as he delivered it at the Mercat-Croſs of* Edinburgh, *July* 22. 1663. *immediately before his Death.*

Right Honourable, much honoured, and beloved Auditors and Spectators: That which I intended and prepared to have ſpoken at this time and in this condition, immediately before my death (if it ſhould be ſo ordered that this ſhould be my lot) is not at preſent in my power, being taken from me when apprehended; but I hope the Lord ſhall preſerve it, to bear my Teſtimony more fully and clearly than now I can in this condition, having my memory much deſtroyed through much, ſore and long ſickneſs, melancholy, and the exceſſive drawing of my blood: yet I bleſs the Lord, (that notwithſtanding all theſe fore-mentioned diſtempers) I am in any capacity to leave this weak and ſhort Teſtimony.

1. I deſire in the firſt place to confeſs my ſins, ſo far as is proper to this place and caſe; and to acknowledge God's Mercies; and to expreſs my repentance of the one, and my faith of the other, through the merits of the Lord Jeſus Chriſt our gracious Redeemer and Mediator. I confeſs that my natural temper hath been haſty and paſſionate, and that in my manner of going about, and proſecuting of the beſt pieces of work and ſervice to the Lord, and to my Generation, I have been ſubject to my exceſſes of heat, and thereby to ſome precipitations, which hath no doubt offended ſtanders-by and lookers-on, and expoſed both me & the work to their miſtakes; wherby the beauty of that Work hath been much obſcured. Neither have I in following the Lord's Work, *his Good Work*, been altogether free of ſelf-ſeeking, to the grief of my own conſcience, which hath made me oftentimes to cry out with the Apoſtle, *O wretched man that I am, who ſhall deliver me from this body of death?* and to lie low in the duſt mourning and lamenting over the ſame, deprecating God's Wrath, and begging his tender Mercies to pardon, and his powerful Grace to cure all theſe evils. I muſt confeſs withal, that it doth not a little trouble me, lie heavy upon my ſpirit, and will bring me down with ſorrow to the grave (though I was not alone in this offence, but had the Body of the Nation going before me,

me, and the example of persons of all ranks to ensnare me) that I suffered my self through the power of temptations, & too much fear anent the straits that my numerous family might be brought into, to be carried into so great a length of complyance in *England* with the late Usurpers, which did much grieve the hearts of the Godly, and made those that sought God, ashamed and confounded for my sake, and did give no small occasion to the Adversary to reproach and blaspheme; and did withal not a little obscure and darken the beauty of several former Actings about his *glorious and blessed Work of Reformation*, so happily begun and far advanced in these Lands; wherein he was graciously pleased to imploy, *and by imploying to honour me* to be an Instrument, (though the least and unworthiest of many) whereof I am not at all ashamed *this day*, but account it my glory, howevet that work be now cryed down, opposed, laid in the dust and trod upon; And my turning aside to comply with these men, was the more aggravated in my person, that I had so frequently and seriously made profession of my aversness from, and abhorrency of that way, and had shewed much dissatisfaction with others that had not gone so great a length: for which, as I seek God's mercy in Christ Jesus, so I desire that all the Lord's People may, from my example, be the more stirred up to watch and pray, that they enter not into temptation.

2. I dare not deny on the other hand, but must testifie in the second place, to the glory of his free Grace, that the Lord my God hath often shewed, ensured into and engraven upon my conscience, the Testimony of his reconciled Mercy, through the Merits of Jesus Christ, pardoning all my iniquities, and assuring me that he would deliver me also by the Grace of his holy Spirit, from the spait, tyranny and dominion thereof, and hath often drawn forth my spirit to the exercise of Repentance and Faith; and hath often engraven upon my heart in legible characters, the merciful pardoning and gracious-begun cure thereof, to be perfected thereafter to the glory of his Name, Salvation of my own soul and Edification of his Church.

3. I am pressed in conscience to leave here at my death, my true and honest Testimony in the sight of God and man, unto and for the *National Covenant*, the *Solemn League and Covenant*, the solemn Acknowledgments of our Sins and Engagements to our Duties, and to all the Grounds and Causes of Fasts and Humiliations, and of the Lord's Displeasure and Contendings with the Land, and to the several Testimonies given for his Interests by General Assemblies, Commissions of the Kirk, Synods, Presbyteries and other faithful Ministers and Professors.

4. I am also pressed to encourage his doing suffering witnessing People,

People, and ſympathizing ones with thoſe that ſuffer, that they would continue in their duties of mourning, praying, believing, witneſſing and ſympathizing with others, and humbly to aſſure them in the Name of the Lord our God, *the God of his own Word and Work, of his Covenant, Cauſe and People*, that he will be ſeen, found and felt in his own gracious way and time, by his own means and inſtruments, for his own honour and glory, to return to his own Truths, Intereſts and Servants, to revive his Name, his Covenant, his Word, his Work, his Sanctuary, and his Saints in this Nation, yea, even in theſe three Covenanted Nations, which were by ſo ſolemn Bonds, Covenants, Subſcriptions and Oaths given away and devoted to himſelf.

5. I exhort all thoſe that have been, or are, enemies or unfriendly to the Lord's Name, Covenant or Cauſe, Word, Work or People, in *Britain* and *Ireland*, to repent and amend before theſe ſad Judgments, that are poſting faſt, come upon them for their ſinning ſo highly againſt the Lord, becauſe of any temptations of the time on the right-hand or on the left, by baits or ſtraits whatſoever, and that after ſo many Engagements and profeſſions of not a few of themſelves to the contrary.

6. I dare not conceal from you who are friendly to all the Lord's precious Intereſts in *Britain* and *Ireland*, that the Lord (to the commendation of his Grace be it humbly ſpoken) hath ſeveral times in the exerciſe of my Repentance and Faith (during my troubles) and after groans and tears upon theſe three notable chapters, *viz.* the ninth of *Ezra*, ninth of *Nehemiah*, and the ninth of *Daniel*, together with other ſuitable Scriptures, even in the very nick of humble and fervent prayers and ſupplications to him, for reviving again of his Name, Covenant, Cauſe, Word and Work of Reformation in theſe Covenanted Nations, and particularly in poor *Scotland*, (yea, O dear *Scotland!*) which ſolemnly re-engaged unto him, to the good example and encouragement of his People in the other two Nations to *covenant* with him alſo; That the Lord, I ſay, hath ſeveral times given me good grounds of hope, & lively expectations of his merciful, gracious, powerful & wonderful renewing, reviving again of all his former great Intereſts in theſe Covenanted Nations, and that in ſuch a way, by ſuch means and inſtruments, with ſuch antecedents, concurrents, conſequences and effects, as ſhall wonderfully rejoyce his mourning Friends, and aſtoniſh his contradicting and contra-acting Enemies.

I do earneſtly recommend my poor afflicted Wife and Children, and their Poſterity, to the choiceſt Bleſſings of God, and unto the Prayers and Favours of all the Lord's Children and Servants in their earneſt dealings with God and man in their behalf, that they may not be ruined

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for my ſake, but that for the Lord my Gods ſake they may be favoured, aſſiſted, ſupplied, and comforted; and may be alſo fitted by the Lord for his Fellowſhip and Service, whom God himſelf hath moved me often in their own preſence, and with their own conſents, to dedicate, devote, reſign, alike and as well as I devoted and reſigned my own ſoul unto him for all time and eternity.

8. Now, here I beſeech the Lord to open the eyes of all the Inſtruments of my Trouble, who are not deadly irreconcilable Enemies to himſelf and his People, that they may ſee the Wrong done by them to his *Intereſt*, and *People*, and to *Me* and *Mine*, and may repent thereof, return to the Lord, and more cordially maintain, own, and adhere unto all his Intereſts in time to come. The Good Lord give unto them Repentance, Remiſſion, and Amendment, which is the worſt wiſh I do, and the beſt wiſh I can, wiſh unto them; for I can wiſh no better to my ſelf.

9. I do moſt humbly and earneſtly begg the Fervent Prayers of all His Praying Children, Servants and Inſtruments, whereſoever they be, whether abſent, or preſent, to be put up in behalf of His *Name*, *Cauſe*, *Covenant*, *Work* and *People*; and alſo in behalf of my *Wife* and *Children* and their *Poſterity*, and that the Lord would Glorifie *Himſelf*, Edifie his *Church*, Encourage his *Saints* further, and accompliſh his [Good Work] by all his Doings and Dealings, in Subſtances towards all his own.

10. Whereas I heard that ſome of my own Friends have Slandered and defamed my Name, as if I had been acceſſary to his late Majeſties death, and to the making the change of the Government thereupon: I am free, as I ſhall now anſwer before his Tribunal, from any acceſſion by counſel or contrivance, or any other way to his late Majeſties death, or to their making that change of the Government; and the Lord judge between *Me* and mine *Accuſers*: And I pray the Lord to preſerve our preſent King his Majeſty, and to pour his beſt Bleſſings upon him and his Royal Poſterity; and the Lord give unto them good and faithful Counſellors, Holy and Wiſe Councils, and proſperous Succeſſors, to God's Glory, and the Good of his *Intereſt* and *People*, and to their own Honour and Happineſs.

11. I do here ſubmit and commit my Soul and Body, Wife and Children, and their Childrens Children from Generation to Generation for ever, with all others our Lord's Friends and Followers, and all his doing, ſuffering, witneſſing and ſympathizing Ones, in the preſent and ſubſequent Generations, unto the Lord's choiceſt Mercies, Graces, Favours, Services, Imployments, Impowerments, Injoyments, Improvements,

ments and Inheritments, in Earth and in Heaven, in Time and Eternity: All which ſuits, with all others which he hath at any time by his Spirit moved and aſſiſted me to make and put up according to his Will, I leave before the Throne, and upon the Father's merciful Bowels, and the Sons mediating Merits, and the holy Spirits compaſſionating groans for now and for evermore. *Amen.*

When he had delivered this Diſcourſe at the North-ſide of the Scaffold, he went about to the South-ſide, where he delivered it again with the like admirable courage, to the aſtoniſhment of all. Then did he pray moſt fervently (as his manner had alwayes been) with much faith and humility, calling upon God, as a childe upon his tender-hearted father, beginning his ſupplications (according to the Rule appointed by Chriſt for direction in Prayer) thus, *Abba, Abba, Father, Father, accept this thy poor ſinful Servant, coming unto thee through the Merits of Jeſus Chriſt, &c.* and when ſpeaking of himſelf ſpake moſt humbly, as if he had been the chief of ſinners, forgetting the many honourable pieces of Service the Lord had put upon him, wherein he made him eminently inſtrumental for promoting of his Kingdom in the world. Thereafter he ſtood very patiently till the Napkin was tyed about his head. *Now*, ſaid this meek Lamb, *you will take it up till I be up the Ladder.* Yea, my Lord, that ſhall be done. Then ſaid he, *How will I get it drawn down upon my face?* My Lord, it ſhall be done for you, do not trouble your ſelf. Then coming to the foot of the Ladder he prayed as formerly, reſigning God's Intereſts and his own ſoul into the hands of his heavenly Father. Then ſaid one (who had tyed the Cloth about his head) There is no miſſing of Miniſters here this day, Chriſt hath made good that bleſſed word, *Phil.* 4. 19. *My God ſhall ſupply all your need according to his riches in glory by Chriſt Jeſus*; And *as tribulation hath abounded for Chriſt's ſake, ſo hath comfort been encreaſed by Chriſt*, 2 Cor. 1. 5. For howbeit he had often ſupplicated for ſome Miniſters to be with him there, yet they would grant a liberty to none, unleſs he would have accepted of thoſe that had broken in upon the Labours of other faithful Miniſters, whom he refuſed; neither would he have any that approve of, or ſeem to connive at the preſent defection; ſo that no Miniſter was upon the Scaffold. Then came the Executioner, deſiring him to forgive him; to whom he anſwered, *The Lord forgive thee, poor man, which I alſo do*; and giving to him ſome money in a cloth, bad him do his work aright. After this, one deſired the Executioner to go up to the head of the Lad-

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der; ſaid he, I muſt go up with him, elſe he cannot get up. Nay, ſaid he again, Go you up, and do not offer to touch him till it come to your own work, for we ſhall get him helped up: ſo the Executioner went up. Then he was conveyed by ſome in ſide-mourning to the head of the Ladder, who ſtaid with him, and ſpake with him all the time he was upon the ſame. As he aſcended he ſaid, *Your prayers, your prayers, I deſire your prayers in the Name of the Lord*, ſo great had alwayes his eſteem been of Prayer. As the Cord was going about his precious neck, (being told that many precious Friends were looking on, which ſeemed to refreſh him; for he anſwered and ſaid, *Is there indeed!* and conſidering that his chearfulneſs did much tend to the credit of the Work of God for which he ſuffered) he cryed out with a very loud and chearful voice, *I beſeech you all (who are the Lords People) not to ſcar at ſuffering for the Intereſts of Chriſt, becauſe of any thing you ſee fall out in theſe dayes as to the Sufferings of his Servants; but be encouraged to do, and endure, in ſuffering for him, and his Intereſts; for I aſſure you in the Name of the Lord he will bear all your charges.* The Cord being about his neck, he ſpake to the ſame purpoſe again; *I pray you that are the Lord's People, be encouraged to do and ſuffer for the Intereſts of Chriſt, yea, even for the ſmalleſt point of Truth, in your ſeveral ſtations; for he may revive his Work by a very unexpected mean: And I do again aſſure you in his Name, he will furniſh all your expences, and bear all your charges; and he hath graciouſly comforted me.* Then he enquired if the Executioner was ready? Yes, if your Lordſhip be: then ſaid he to the man, *Do your Office*; and ſo cryed out again, *Your prayers, your prayers, &c.* and with unſpeakable compoſedneſs and tranquility of mind, chearfully committing himſelf into the hands of his tender-hearted heavenly Father, the Executioner turned him off the Ladder; at which ſight there aroſe a very lamentable Cry of many thouſand Spectators. Immediately thereafter he lifted up his two precious hands to Heaven (as they had been often lifted up in prayer, not only in the day-time, but alſo in the ſilent watches of the night) and without the leaſt motion, trembling or ſhaking of body, which is moſt ordinary in that condition, peaceably ſleeped away to glory. One of his Sons ſtanding on the Scaffold, weeping, one preſent took him by the hand, and ſaid, *Sir, be encouraged, for you are very highly honoured this day.* Within a little thereafter he was taken down by Friends that received his body, as the Cord was cut. The Executioner came to take off his Head, and being timerous and ſeeming as ſomewhat afraid, he was deſired to put away fear and do his work cleanly: ſo this precious Head was taken off at one ſtroak, which was afterward ſet upon the *Nether-Bow Port*, where

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it ſtandeth by the bleſſed Head of that precious and cleanly Martyr, and ſlain yet witneſſing Witneſs of our Lord Jeſus Chriſt, Mr. *James Guthry*, ſometime Miniſter of the Goſpel at *Sterling*, upon the South or right-hand of which doth the Head of this latter Martyr ſtand; ſo that theſe two Worthies who in their life-time had alwayes been together, as to thoſe actings that tended to the carrying on of the *Work of Reformation*, wherein they ſo ſweetly agreed, in their death were not divided; but the Heads of theſe two Worthies, who had witneſſed for Chriſt while living, ſtand there together confirming the ſame when dead, and ought to put all the People of God in mind of the Truths they held while living and walking together, which they ſealed with their blood, as true, at their death; according to that ſaying of worthy and eminent Mr. *Guthrie* at his return to the Priſon after the receiving of his Sentence, having told that his Head was to be ſet upon the *Nether-Bow*, and being enquired by his neareſt friend, what ſhould it do there? he anſwered, *Even to Preach*; and indeed theſe Heads do preach there: and this was very comfortable to him when he heard in his Sentence that his Head was to be ſet up by the Head of that faithful, true and ſtedfaſt Witneſs. His Body was carried to the *Grey-Fryar* Kirk-yard, accompanied by many cloathed in deep Mourning, but by many more *Heart-Mourners* to the number of ſome thouſands, and was buried in the *Johnſtouns* Yle, where it reſts and ſleeps ſweetly, united unto Chriſt, as in a ſecret cabinet and retired chamber, whereof our Lord Jeſus keepeth the key, till the Reſurrection; at which time it ſhall be raiſed a glorious ſhining Body; being *changed and made like unto his glorious Body*, Phil. 3. 20, 21. Thus a Prince and Great man in *Iſrael* did fall that day; ſo that *Sampſon*, whoſe hair had been cut, and his ſtrength (as concerning his natural abilities) much waſted, was there reſtored; and whereas he was brought forth that they might have a day of ſpott of him (imagining that he would be afraid to dye) having pulled out his eyes in that his Memory after the letting of his blood, and giving him the poiſon, was ſo much waſted, that he knew not whether he was *Engliſh-man* or *Scots-man*, *French man* or *Dutch-man*, nor whether *Geneſis* or *Revelation* did begin the Bible, nor whether he had or wanted Wife and Children, and ſo did not remember, even when in Priſon, what the behaviour of one ſhould be upon a Scaffold, but as he was told, which he preſently did forget again, as alſo he did forget any thing elſe was told him, though often repeated in one quarter of an hour; yet that day, and about the time of his ſuffering, he was ſo fully reſtored, as that there was no miſſing of what had formerly been taken from him; and the Lord, the high Supream of Heaven and Earth, ſhewed his Power from on high; and

by commanding and giving ſtrength out of *Zion*, made his precious Servant prove a *Sampſon* indeed, by a moſt glorious, undaunted, chearful, heartſom Carriage and faithful Teſtimony, as one undervaluing *all that man could do unto him*, behaving himſelf at his death like good old faithful valourous *Wareſtoun*, who being ſo full of magnanimity, gave as ſore a daſh and ſtroke to the *Prelatical Intereſt*, (yea, even to the conviction of the owners thereof) and did as much confirm, ſtrengthen, chear up and admirably inhearten them that deſire to abide in the Truth, as ever he had done by his former Teſtimonies, Sealing all with his own blood that formerly he had owned and profeſſed: yea and this was a return of a deſire of his own, written in a Letter to a Friend many years before, ſpeaking of a particular Teſtimony for the Covenant, and having ſhewed how the Lord had keeped poſſeſſion in *Scotland*, by the Teſtimonies of his People againſt Defection (from generation to generation) he addeth — *O that my blood at the Croſs of Edinburgh might ſeal this Teſtimony, in proſecution of all the former*; meaning thoſe Teſtimonies that had been formerly given from time to time againſt Defection in the preceding ages, which he had mentioned in the Epiſtle foreſaid. Thus the Lord in his own time and way did graciouſly fulfill that his deſire: and by his ſo ſtrengthening him, making thereby the hearts of ſtrangers ſad, and reviving the ſpirits of his fainting People; did give therein a moſt ſignal, evident and rich return of the many ſupplications which had been put up to the Lord for him, during the whole time of his trouble and impriſonment; which is a great encouragement to pray, for it is not in vain; yea, it's not in vain for the houſe of *Jacob* to ſeek his face, who is able to comfort the moſt dejected, heartleſs mourners in *Zion*: as alſo this dealing of the Lord with his ſuffering Servants, whom he ſo wonderfully encourageth, is an excellent encouragement to the Godly in ſuch a day as this, to obey the Exhortation which is in the cloſe of the firſt particular in the foregoing Diſcourſe for guarding againſt temptation. The good Lord bleſs theſe bloody preachings to his People, to make them walk in his way, whatever difficulties appear therein; that the Cloud of Witneſſes may not be a ſtanding Witneſs againſt us, *Amen*.

Advertiſement

Advertiſement to the Reader, concerning this and the two Diſcourſes of the former honourable and precious Witneſſes, formerly printed.

THe laſt words of dying men, being much ſet by of their affectionate Relations; ſurely the laſt words of *dying Witneſſes for the Teſtimony of our Lord Jeſus Chriſt*, ſhould be had in very ſingular account, and that eſpecially upon theſe three Conſiderations.

Conſ. 1. Dying ſober men, and more eſpecially dying Chriſtians, but moſt of all dying, teſtifying, ſealing, confirming Witneſſes for Chriſt, muſt be moſt ſober, and know well upon what grounds they do expreſs their minds, being immediately thereafter to give in their laſt accounts; and for that cauſe muſt take good heed how they put that *laſt crowning Maſter-piece* of Work (wherein his Glory is ſo much concerned) well and cleanly off their hand, that they may hope *through Grace* to be accepted of him, and even as to that laſt diſcourſe to have him ſay unto them, *Well done good and faithful Servant, &c.*

Conſ. 2. Our Lord Jeſus Chriſt, that non-ſuch faithful, tender-hearted, and (in the worſt of times) worthy to be followed Maſter, having ſtaged them before ſo many Witneſſes for his ſake, doth (for the glory and honour of his Majeſty, and for the commendation of the hardeſt pieces of his Service to the hearts of his moſt fainting People, and for the aſtoniſhment of their Adverſaries) beſtow moſt large furniture upon them, ſuitable to the great and honourable piece of Work given them to perform. Yea, if ever the fulfilling of that promiſe, *Matth.* 10. 19. may be expected, *In that hour it ſhall be given you what ye ſhall ſpeak; for it is not ye that ſpeak, but the Spirit of your Father.* Without all doubt it is then to be expected, when ſealing his Truth on a Scaffold or Pillory for his ſake: Comforts run moſt ſweetly and abundantly in that hour. When Jeſus is to ſuffer, *Luke* 22. 43. an Angel is ſent to comfort him. When *Stephen* is to deliver his laſt ſpeech and to ſuffer, *he is filled with the holy Ghoſt*, ſo that all that ſat in the Council looking ſtedfaſtly on *Stephen*, ſaw his face as if it had been the face of an Angel; his ſoul was ſo warmed by the Love of God that he looked both his Adverſaries and the tempeſtuous approaching Storm out of countenance: O but when he is to be ſtoned he gets a larger ſight, he ſaw the Heavens opened, and his majeſtick glorious Maſter,

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the Light-giving Diamond of Heaven, *ſtanding at his Fathers right-hand, Act. 7. 55.* If his face was as the face of an Angel, *chap. 6. 5.* O how chearfull hath his countenance and lovely ſmiles been now? I think I ſee him ſmiling on Heaven while the ſtones were going about his ears: and this he got, no doubt, as for himſelf, ſo to hearten all thoſe that were to come after, he being the firſt Martyr after Chriſt; and no Martyr or ſlain Witneſs hath left a diſcouraging report behind them of a ſuffering lot ſince that day; but all have had an encreaſe of Comfort from Chriſt as Trouble for Chriſts ſake encreaſed unto them: they had more Comfort when in Priſon than formerly; more ſtrength when before the Council than oftentimes in the Priſon; but moſt of all upon the Scaffold at their ſuffering, according to that comfortable experience of the Apoſtles, *2 Cor. 1. 5. As our Tribulation aboundeth for Chriſt, ſo doth our Conſolation abound by Chriſt*; they have not all in hand, ere they enter in a ſuffering condition, that's needful to carry them thorow, but the Lord lets it out to them as need requireth, which is very comfortable to ſuch faint-hearted ones, as think they will never have courage to ſuffer; for the Apoſtle adds, ver. 7. *—our hope of you is ſtedfaſt, that as ye are partakers of the Suffering, ſo ſhall you be alſo of the Conſolation, i. e.* as you ſhare *of ſuch ſufferings* as we meet with, *ſo ſhall ye alſo* have a ſhare *of ſuch Conſolations* under your Sufferings as the Lord alloweth upon us. Thus the Lord doth to this very day, as our eyes have ſeen, our ears have heard, and our tongues have been made from ſuch infallible experiences to confeſs to God's Glory and our Comfort. And as this Conſideration is very comforting and quieting to our mind, ſo alſo ſhould it make us have a very good eſteem of Scaffold-Sermons, ſeeing it's the Lord enableth them by his comforting preſence to ſpeak.

Conſ. 3. The Lord hath a very great care of what his ſtaged dying Witneſſes ſay, and that they ſpeak nothing there but what is true; he ordereth the whole matter of the Diſcourſes of ſincere Witneſſes; ſo that as they are Witneſſes for Truths as formerly owned by them, ſo are they Witneſſes in like manner, as to what they deliver at their death, concerning thoſe Truths for the time to come: they are ſealing Witneſſes as to what expectation they give the People of God ground to have for the time to come, whether as relating to the puniſhment of them that oppoſe or fall away from thoſe Truths, or as to the encouragement of the owners of, and ſufferers for the ſame: Hence is it that ſome faithful dying Martyrs have adventured to ſay much more, and been more peremptory in their encouraging the Lord's People on the Scaffold, than in their written Diſcourſe ere they were led from Priſon: He changes their premeditations when they come to the Scaffold,

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and giveth them what is his mind in that hour. So he did with his faithful and constant Witness Mr. *Ja. Guthrie*, that which was written in his discourse by way of hope (as it is also in the printed discourse) was delivered on the Scaffold by way of full assurance, thus; *Howbeit our Cloud may be long or dark, yet I am perswaded, that the Lord shall once more shine with the glorious Light of the Gospel upon these Lands, &c.* And the Lord did (in a manner) confirm this from Heaven; for whereas there had been a very thick Rain from the time of his coming upon the Scaffold till he had uttered these words, and then with that very Assertion of his Assurance (as if it had been in one moment) the Rain was ceased, the whole Firmament of Heaven cleansed of all Clouds, and the Sun shining as clear as if it had been after an Eclipse, and so continued til setting. This divers faithful Witnesses did observe, as an encouragement to wait for the performance thereof. So we may see that as he gives quiet and peace of mind (anent their owning these Truths formerly) and power to suffer for the same; He likewise giveth Light & strength of Faith as to what they say of God's owning the same for the time to come, and so are dying sealing Witnesses of what they encourage the Lord's People to look for: It's true, the thing they witness for the time to come consists most in the strength of Hope, which God ordereth beyond their most lively apprehension; and what they own as to what is past, hath the more clearness in this respect, that there is a certain infallible knowledge of the truth of it, being according to the Word of God, and already come to pass. We will find something in Scripture to confirm what we have said in this Consideration; for we will find that what hath been asserted by suffering dying Witnesses hath most speedily come to pass. 2 *Chron.* 24.20. *Zachariah* told the children of *Israel*, *Because ye have forsaken the Lord, he hath also forsaken you*; and for this he was immediatly stoned, and the Lord sealed his word very speedily thereafter, for ver. 24. the *Assyrians* coming with a small company against them, the Lord delivered a very great multitude into their hand, and so without delay in their sight sealed the words of his dying Witness *Zachariah*. And why his word sooner than *Isaiahs*, *Jeremiahs*, *Ezekiels*, *&c.*? for by them he pleaded much longer as would seem with his Apostatizing Church, it may be, that he might shew that whatever fail, the words of dying Witnesses shall not fall to the ground.

Obj. But some may object here and say, *Simple Instances from Scripture cannot prove an Assertion of this nature; and besides, this of Zachariah and others of this kind, were Prophecies directed from God by the Ministry of the Prophets, and so could not but come to pass.*

Answ

Answ? It is true, Instances cannot prove such Assertions, neither is it our intent to seem to make it infallibly out; neither to bid the People of God lay such weight upon these sayings, as they must lay upon the Prophecies which are written in the Scriptures, being the ground of our Faith: for though such sayings may be true Prophecies, whereof we may in moderation look for the accomplishment, as that of Mr. *John Wishart* concerning Cardinal *Beaton*, was a true Prophecy; Yet we are not infallibly assured that these are Prophecies, till they be accomplished: all we attempt here is to give the People of God ground of expectation of good in the latter end (whereunto the knowledge and consideration of his ordering his Servants discourse at their death very much conduceth, and to give the Lord his own free latitude to do or forbear in these things, as he in the depth of his Holy Wisdom sees expedient. But, 2. howbeit these were Prophecies directed from God, and so could not fail; yet we find also that the Assertions of slain dying Witnesses, were frequently more speedily accomplished than most of other Prophecies, as is clear in the forementioned Scripture, 2 *Chron.*24.20,24. Howbeit, I say, this which ye will find clear; yet I am not meaning that we should still look for a speedy accomplishment of Scaffold-discourses, all I plead for from this is, that the Lord hereby seemeth to give us ground to think that such discourses will be fulfilled in due time; for other Prophecies were as true as that of *Zachariah*, but his soonest fulfilled: And if it be not lawful for us to conclude speedy outgates, because of such discourses, yet that he will fulfill these words we may (in sobriety) expect. It is true also, some other Prophecies were as soon fulfilled as *Zachariahs*, as *Isa.* 37. 33,34. was fulfilled, ver. 36. But this and the like, were Prophecies of Mercie and Deliverance to a humbled broken People, and for the speedy fulfillment whereof these Reasons may be given. 1. God delights much in Mercy, and makes haste in fulfilling gracious Promises. 2. There was a present necessity of the fulfilment thereof, both in respect of the Lord's People, who were humbled before God, and immediatly to be ruined, if he had not fulfilled his Word. 3. The Promise or Prophecy was made as to that instant of time; for if it had not been fulfilled at the instant whereunto it did relate, it could have been no Prophecy; for when a Prophecy comes of something to be done at such a time (where no condition is expressed nor understood) it must be fulfilled at that time, else it could not be said to be a Prophecy; such was *Isaiah's*, Isa. 37. 33,34, *&c.* But that which we speak of, is, as relating to the threatnings uttered by dying Witnesses, and such as could have been suspended as well as others, without any apparent hurt

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to the truth of Prophecy, yet is quickly fulfilled, yea, ſooner than other Prophecies of the ſame nature; yea, and poſſibly for this very end, to put a tincture of reſpect beyond ordinary upon the words of dying *Witneſſes*: for, as we have ſaid, conſider the prophetical denunciations of wrath by *Zachariah*, a dying *ſlain Witneſs*, and the prophetical denunciations of wrath by *Jeremiah*, *Ezekiel*, *&c.* and why comes *Zachariah's* Prophecy ſooner to paſs than *Jeremiah's*, this not being limited to a certain time, and therefore might have been ſuſpended as well as *Jeremiahs*, without prejudice to the Prophecy? I know none but this: 1. It was the Lord's pleaſure, and 2. to ſhew his *reſpect to dying Witneſſes*, that he would have what they ſay taken eſpecial notice of.

2. Likewiſe this Conſideration may be confirmed by the Lord's accompliſhing the laſt words of his Servants, both in the primitive and latter times, we ſhall only mention one inſtance more, and that is the prophetical diſcourſe of godly & famous Mr. *Geo. Wiſhart*, who as he had much of God's mind in his lifetime (as is clear in the hiſtory of his life in Mr. *Clarks* Martyrology) ſo was his laſt words well ordered by the Lord, for when he was burning in the fire at *St. Andrews* in *Scotland*, and ſeeing the Cardinal looking out at a window, feeding upon the ſight of this ſad tragedy, propheſied *that he ſhould be thrown out at the ſame window ere long*; and as he ſaid, ſo the Lord brought it quickly to paſs, to the great joy and comfort of his People.

3. This may help to confirm what we ſay in this Conſideration anent his ordering and directing the laſt diſcourſes of his *ſuffering Servants*, *viz.* It very much tendeth to the clearing of their Cauſe, as being his, when he fulfilleth their *Scaffold Diſcourſes*: and as they are tender of his Glory, laying down their lives for his ſake; ſo is he tender both of his own and their credit, that they may not bring the imputation of deceived witneſſes upon themſelves at death: and, as it was formerly aſſerted, if ever the accompliſhment of that promiſe can be expected, or is fulfilled at any time in this world, *Mat.* 10. 19. *It ſhall be given you at that ſame hour what ye ought to ſpeak*; it may be expected by, and is fulfilled unto his *dying Witneſſes* on the Scaffold. For when (I pray you) is it to be expected if not then? and how often hath he made the truth of that appear which he addeth, *for it is not ye,--- but the Spirit of your Father that ſpeaketh in you?* and who can ſay that ever the Lord ſuffered his ſuffering, teſtifying, ſealing, confirming and dying Witneſſes to be miſtaken in their laſt diſcourſe? yea, which may confirm it yet more, let me ſee the man in all the world (friend or foe) that can bring an inſtance of one dying, witneſſing Martyr, who ſpake that at his death, which the Lord did not (in due time) ſome way or other accompliſh; yea, I defy to bring me one faithful ſlain Witneſs that was ſuffered to

be in a miſtake at his death and in his laſt teſtimony, even from *Abels* dayes to our own time? and let them that judge this a raſh impertinent expreſſion, ſee how they will clear themſelves of denying that promiſe of our Lord, *it ſhall be given you in that ſame hour what ye ought to ſpeak*; and ſo I leave it to the Lord to defend.

Now by all this it may appear that he reveals ſecrets to dying Witneſſes, which he keeps up from many others who are alſo dear unto him; ſo that howbeit their words be not to be eſteemed of equal weight with the written and infallible Scriptures (*a ſurer Word than if a voice were ſpeaking from Heaven*, 2 Pet. 1. 9.) yet their ſayings, while dying for, and in the Lord, do give good encouragement unto them that remain alive, and ſo to be much eſteemed by them. And truly the conſideration hereof, together with his fulfilling (or at leaſt having ever hitherto fulfilled) the words of his ſlain Witneſſes, together with what our Lords ſlain Witneſſes have aſſerted for the time to come, concerning his reviving of his now languiſhing dying Work, is very encouraging to exerciſe patience, and not to faint while meeting with dark and tempeſtuous diſpenſations: and firſt conſider what our Lords firſt honourable ſlain Witneſs ſpake at his death, *viz. Theſe times will be either times of great ſuffering, or great ſinning; and they that will be free of ſinning ſhall not eſcape ſuffering, and they that will ſhun ſuffering ſhall not eſcape ſinning, there is a Dilemma in the matter; ſin or ſuffer. And truly for my own part I may think it a mercy that I have been ſo hardly dealt with; for if I had met with more favour as others have, I might have ſinned as others have done, and as more will yet do if the Lord do not prevent.* And is not this ſadly evidenced! O what dreadful defection and apoſtatizing from the Truth ſince that day! Have not many confirmed that Prophecy againſt themſelves, *Pſal.* 2. 2, 3. breaking the Lord's bonds and caſting away his cords? Have not many ſince that day (notwithſtanding the ſealing of theſe Truths by the blood of his Witneſſes) declared that God's bleſſed Work was but a *Rebellious Combination*? and this they have ſubſcribed with their hands, howbeit it was a precious mean of proſpering the Father's pleaſure in the hand of our Lord Jeſus Chriſt, and of his ſeeing the fruit of the ſore travel of his ſoul to his great comfort, *Iſa.* 53. 10, 11. If it had been but a combination of men, could ſo many ſouls have been converted while it was on foot? Nay, bleſſed be our God, he hath put it out of doubt among us, by making his Son's Kingdom flouriſh more in its time than ever ſince the Apoſtles dayes. Our Lord hath ſaid, *Joh.* 5. *The works that I do, bear witneſs of me.* It's dangerous calling the work of the holy Ghoſt *a Combination of men*, and his operation upon ſouls the *fruit of Rebellion*: it is the ſin againſt the holy Ghoſt to ſay, *he caſteth out Devils through Beelzebub*, Mat. 12, 24, 31. and calling

calling the effects and fruits of Reformation, *the effects of an unlawful Combination*, comes near to this sin. Now this work, this *blessed work* is condemned, and the *Covenant* that opened the door thereunto is abjured by many, whereby they have renounced their share and interest in the *Covenant* and *Work of Reformation*, and of what too-look they seemed to have unto the comforts attending or following upon the same, which is a dreadful business; for our *Covenant* is nothing else but a solemn express declaration of our being satisfied with the *Covenant of Grace*, and that upon the conditions whereupon the Lord offers it unto us; 2. our formal express national acceptation thereof upon these terms; and 3. our promising and engaging by his grace to fulfill these conditions, under the hazard of forfeiting and losing our interest in that Covenant and all its blessings, priviledges and advantages. And howbeit a chief and main Article in the Covenant of Grace by the Lord's engaging to make us fulfill our part of that Covenant, yet he never tenders mercy to us but upon condition of our taking and owning him for our God, Head, and Lord in Jesus Christ, and that we will worship him according to his own appointment in his Word: and if you compare our Covenant with the Duties God requires of his New-Testament Church, ye shall find nothing whereunto we are obliged in it, but that which God requires of us, as the conditions upon which he is content to agree with us in the Covenant of Grace, and therfore *quæritor* (which to me is no question) whether to abjure the *Covenant* that binds us to fulfill the conditions of the Covenant of Grace, be not indeed to abjure, upon the matter, the *Covenant of Grace it self*, seing they say they will not fulfil the conditions thereof? O horrid desperate work! they have quitted their share of all the comforts attending this Covenant, for time and eternity; for this is no such breach, as is committed through weakness, ignorance, &c. this is a clear, deliberate, formal, express up-giving with him; and to make all sure, they have given under their hands *that they judge themselves obliged not to keep the same*; and have given him assurance that he needs expect no better at their hands hereafter; for they declare they judge all such Promises and Engagements to serve him, utterly unlawful, and this is their last answer to him as the desperate result of all the pains he hath taken on them. Now as this part of this honourable Witnesse's discourse is accomplished, so I hope shall the rest in due time as to what he said for encouragement to the Lords People. 2. Faithful Mr. *Guthrie*, who had much of the Lord's mind in his lifetime, gave very great ground of comfort, *to them that lament after the Lord, he will yet again revive his Work in* Britain *and* Ireland *by the power of His Spirit, for he hath not cast away his People, &c.* and the Lord seemed to confirm this from Heaven. 3. This blessed Witness gave also much ground of encouragement, and it will be the more comfortable, if we consider that

he did it, as a duty whereunto he was prefsed in ſoul, viz. *to comfort the Lord's People in the aſſurance of his appearing for his Word, his Work, his Cauſe, his Covenant; and that in ſuch a way, by ſuch means and inſtruments, with ſuch antecedents, concurrences and effects as ſhall wonderfully comfort his People, &c.* ſee pag. 7. Now may not this threefold Witneſs, together with the conſideration of the Lord's guiding the laſt ſealing and Scaffold-diſcourſes of his Witneſſes, encourage the Lord's People to exerciſe patience in waiting for him, who will fulfill his Word? *for in Mount-Zion and in Jeruſalem ſhall be deliverance*, as the *Lord* hath ſaid, *Joel* 2. 32. And here I cannot paſs by an expreſſion of this Witneſs in a *Letter* formerly mentioned, pag. 12. viz. *Shall we not account the taking and renewing of the Covenant, in the years* 1580, 81, 90, *and again* 1638, *and then again* 1643 *and* 48, *as good as a threefold Proclamation of the Lords*, [*even ſo I take her, even ſo I take her*] *into an indiſſolvable Match*: and this threefold Proclamation is ſealed by a threefold witneſs, who confirmed and ſubſcrived the ſame with their blood, venturing upon death and eternity with all chearfulneſs and tranquility of ſoul, owning and avowing the ſame: and truly they were known to have more of God's mind, and had nearer acceſs unto him than all their oppoſers. Certainly this muſt be a very good Cauſe that giveth ſo much quiet, peace and joy to the owners thereof at death, for they are raviſhed and tranſported with inexpreſſible joy that ever they were made inſtrumental for God in carrying on that *Work*, and helped of him to ſuffer for the ſame: And upon the other hand, the *work* that's now carried on in the Church muſt be very bad; for the owners of it dare not own it at death, but are diſcouraged when they cannot mend their folly: ſome of them have cryed out on death-bed, *O do you think there may be mercy for abjuring the Covenant? for ten thouſand worlds I would not endure that one hour which I endure night and day, if I could ſhun it, &c.* they would gladly die in Covenant with God though they will not live ſo. Good *Lord* keep all his People, and me alſo, from owning that cauſe in our life which we dare not own at death, yea, and which the very owners thereof would diſown at death; and no wonder, for they dare not look God in the face; *The good Lord give repentance ſpeedily to any of them he minds to ſave, that they may come out of that dangerous, deſperate and ſoul-deſtroying condition, wherein they cannot expect to be ſaved.*

F I N I S.

Let the Reader take notice, that theſe faithful Witneſſes very heartily prayed for the Kings Majeſty & his ſucceſſion, preſſing alſo Loyalty upon us, who ſtill have held that to be our duty, according to *the Covenant* & our *Confeſſion of Faith*, is a ſufficient proof of the Covenant parties eſteem of Monarchical Government, yea & that in the perſon of our *dread Sovereign* as Gods Ordinance, and may ſufficiently clear them of all falſe Calumnies caſt on them by the Prelates, who have ſtill laboured to make themſelves great by begetting a miſunderſtanding betwixt his Majeſty and his beſt ſubjects.

ERRATA.

Page 8. line 24, read *unfriends*. P. 16. l. 7. r. *Mr. George &c.* P. 15, l. 21 r. *but what.*